

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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DALLAS TEXAS, FRIDAY, NOVEMBER 26, 1937

Office: 201 East Tenth St., Phone 6-6888

Bible School Blessings

SAM MORRIS, TINDLEY, C. E. MATTHEWS, W. E. HAWKINS, DR. CHAS. ALEXANDER, DR. CHAS. LEE FEINBERG, JOHN R. RICE, AND OTHERS CONTINUE THROUGH DEC. 1

We are now in the midst of a most blessed Bible School at Dallas. People are here from Illinois, Tennessee, Wisconsin, Mississippi, Colorado, Missouri, Oklahoma, Maryland, Pennsylvania and Texas that we remember just now. Others are coming every day. Many have said it is the greatest yet, and that is my own sincere opinion about it. The high quality of the Bible teaching and preaching and singing has been blessed. The crowds are the largest sustained crowds we have ever had. The cooperation of Dallas Christians has been better than ever. Dr. Walter L. Wilson has far exceeded expectations. Evangelist Harvey H. Springer has been an unusual blessing with the fire of the Lord upon him. Tindley just got here Tuesday, but got everybody else, too, right away. I cannot let him sing as often as the people beg for him, since he is only human and his strength is limited. He sings with such an abandon and he must last through next Wednesday! Sam Morris has just arrived and is burning with the passion for souls God gave him in a recent great revival, the greatest he ever had, he said, with many conversions. He, too, will stay on through next Wednesday night, December 1, the closing service.

Many, many people have testified that here in these last two days they have for the first time presented themselves, body and all, to the Lord for the Holy Spirit to use. We expect to see and hear of great blessings to follow these times of heart searching self-surrender. I believe it will result in many conversions.

Elsewhere we give the program for next Sunday. Read it and come to hear and be blessed. The rich feast will continue to the last service. Monday morning hear John R. Rice, W. E. Hawkins and Tindley, the colored singer. Afternoon, Sam Morris, (broadcast on KRLD, the radio revival) and Earl Anderson, Tindley singing. Evening, hear Tindley, the Wootan-Cadwallader duet (very, very fine) and Sam Morris.

Tuesday morning Harold T. Pultz, John R. Rice, and Sam Morris, Tindley singing all day. Afternoon, Dr. S. H. Campbell and John R. Rice. Evening, Sam Morris, Tindley, and Sam Morris. Tuesday is Baptist Day and we expect many from other churches.

Wednesday, hear Tindley, Rice, Feinberg, Morris, etc. Program begins at 9:00 A. M., 2:15 P. M., and 7:00 P. M. daily. Come and be blessed. Bed and breakfast for preachers.

8-3-37
"You will find enclosed 35c in stamps for *The Sword of the Lord*. Oh, how I wish I could send for 1,000 subscriptions to your wonderful little paper. I do enjoy reading it so much and I pass it on to others after I read it. It is food to my soul to read your old-time gospel messages. I am indeed sorry I can't do more to help get your paper in other homes."

Rev. F. M. K.
Wichita Falls, Texas

Bible School Speaker



DR. CHARLES LEE FEINBERG, author of "Premillennialism or Amillenialism," professor in Dallas Theological Seminary, who has spoken once and will speak again in the Bible School on the Second Coming of Christ.

Sunday Program At Dallas, Nov. 28

9:00 a. m. Prayer meeting.
9:30 Sunday School. All departments study Matthew 11. John R. Rice teaches large class of adults. You are invited.
11:00 Sermon — Sam Morris. Tindley sings.
2:15 p. m. Devotional. Tindley sings.
2:45 Dr. Chas. Alexander.
3:30 Sam Morris.
7:00 p. m. Singing.
7:15 John R. Rice.
8:00 Tindley sings, and others.
8:15: Sam Morris, evangelistic sermon.
Following sermon, jubilee of Song and praise.

8-4-37

"As you know, subscription expired in February and you have continued sending me your paper, for which I want to thank you so much, as your paper strengthens both my husband and myself.

"I am enclosing one dollar to cover the expense of sending this paper to me after it expired and for another year's subscription to your paper."

Mrs. R. D.
Lakeville, Conn.

Fellowship With Dallas Baptist Pastors Appreciated

Monday morning a week ago, I visited, as I occasionally do, the meeting of the Dallas Baptist Pastors' Association. Their fellowship has been very cordial. I was surprised but pleased when one pastor arose after the program and made a motion that I be seated as a member of the Pastors' Conference. The vote was unanimous and hearty. I felt at home among these brethren who love the Lord and I am happy to have their fellowship. I want their love and prayers.

My Baptist brethren know that I am not affiliated with the Texas Baptist Convention or the Southern Baptist Convention. Moved by deep convictions, our church at the Fundamental Baptist Tabernacle has taken an independent course. We do not support denominational programs, we do not use denominational literature in our Sunday School and we owe no allegiance or support to any denominational headquarters. These things the brethren know. We do not plan to change our position nor to affiliate with the Baptist Convention. In the first place, there are modernists in the Baptist Conventions with whom we feel that it would be wrong for us to yoke up. In the second place, there are items in the denominational program that we cannot conscientiously support with our money. In the third place, we feel a need for the particular emphasis which God has led us

to give to the Bible itself instead of Sunday School literature, to the leadership of the Holy Spirit instead of denominational leaders, to soul winning as far more important than secular education and to the imminence of the second coming of Christ instead of the post-millennial plan of improving this wicked world by our labors. We believe this emphasis can best be continued as an independent Fundamental Baptist church. Furthermore, we want a wider contact with Christians of like precious faith than is offered within the bounds of any one denomination. Great fundamentally-sound preachers and Bible teachers are welcomed to our pulpit whether they call themselves Baptists or not. We want the emphasis on the Bible, instead of the name Baptist though we ourselves are sincerely and earnestly Baptists by conviction, baptizing believers in Christ by immersion.

We are happy to have fellowship with our brother Baptist pastors of like precious faith. As far as we know, every Baptist pastor in Dallas believes in the inspiration of the Scriptures, the deity of Christ, the blood atonement, regeneration, salvation by faith, Heaven, Hell, etc. A good number are premillennialists and recently Dr. George Sheafar of Oak Lawn Baptist Church gave a very fine message on the premillennial coming of Christ and that by invitation, taking the whole hour's program. Many men within Baptist Conventions are better men than I and just as sincerely believe the fundamentals of the faith. I think I would be wrong to be within the Conventions with some modernists and some of them think I am wrong to be outside the Conventions with some others who are not modernists. But I know it would be wrong not to be friendly and join in cheerful Christian fellowship and cooperation wherever possible with other true ministers of Jesus Christ. We can sing together, we can hear preaching together, we can pray together. We can join in soul winning effort and in matters of civic righteousness. While I did not solicit membership in the Baptist Pastors' Conference nor expect it, yet I am pleased with their kindness and reciprocate their brotherly love.

I frequently attend meetings of the Oak Cliff Pastors' Association where there is a far greater divergence on doctrinal opinions than between me and my Convention Baptist brethren. Yet these other Protestant pastors in Oak Cliff are earnest, good men, I believe converted men who love God and I enjoy their fellowship. I earnestly urge every Christian reader to love other Christians and cooperate everywhere you can conscientiously do so to the glory of Christ without ever compromising the precious truths of the Bible or your position as a child of God.

I am grateful for the kindness showed me by the Baptist pastors, and accept their fellowship sincerely. I am honored to have their love and long to be a blessing to them as well as to receive blessings from them.

"He spake a parable unto them . . . that men ought always to pray, and not to faint."

Luke 18:1.

"There Remaineth Therefore A Rest To The People of God" --- Heb. 4:9

(Sermon Preached Sunday Morning, November 14th, at Fundamental Baptist Tabernacle by John R. Rice).

"Rest," the Heavenly rest, is mentioned nine times in the first eleven verses of the 4th chapter of Hebrews. Suppose you read carefully that chapter and see what blessed promises are given concerning the Heavenly rest of a Christian.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

"2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

"3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

"4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

"5. And in this place again, If they shall enter into my rest.

"6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.

"7. Again, he limiteth a certain day, saying in David, Today, after so long a time, as it is said, Today if ye will hear his voice, harden not your hearts.

"8. For if Jesus had given them rest, then would he not afterward have spoken of another day.

"9. There remaineth therefore a rest to the people of God.

"10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

"11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

"12. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

"13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

"14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

"15. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points

tempted like as we are, yet without sin.

"16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In the preceding chapter, Hebrews three, solemn warning is given from the Holy Ghost.

"Today if ye will hear his voice,

"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

"Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

"So I swore in my wrath, They shall not enter into my rest" (Heb. 3:7-11).

What happened to the children of Israel in the wilderness is a solemn warning to us for "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). Israelites, coming out of Egypt, picture new converts saying good-bye to the old wicked world, to live for Jesus. The Passover Lamb, with its blood on the door, pictured salvation. Crossing the Red Sea, they were hemmed in by waters, covered completely by clouds, which made a living grave that pictured baptism. The trials and troubles of their wilderness journey were a picture of the trials and troubles of their will-

(CONTINUED ON PAGE 2)

"There Remaineth Therefore A Rest..."

(CONTINUED FROM PAGE 1)

derness pilgrimage pictured the things that beset a Christian in his journey toward Heaven. Canaan, the land flowing with milk and honey, the land of the grapes of Eshcol, the roses of Sharon, the cedars of Lebanon, a goodly land, was the picture of Heaven.

Our fathers thought of Heaven in these terms:

"O land of rest, for thee I sigh;
When will the moment come
When I shall lay my armor by,
And dwell in peace at home?"

The land of Canaan was a symbol of Heaven. How sad it is that many fail to enter in. They harden their hearts in unbelief, and, we are warned, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," and then Hebrews 3:18 and 19 says:

"And to whom sware he that they should not enter into his rest, but to them that believed not?"

"So we see that they could not enter in because of unbelief."

People miss Heaven by unbelief just like the Jews missed Canaan and wandered forty years in the wilderness until their carcasses fell and their bones bleached outside the land of promise. So our chapter begins with exhortation that we ought fearfully and earnestly to make make sure of our salvation, so we may surely "enter in to his rest."

The seventh day sabbath of the Jews was clearly a type of the eternal rest of a Christian. Under ceremonial law Jews were commanded to work six days. Six is man's number, the highest and best that man can do. The number of the Antichrist will be 666 (Rev. 13:18). The great image built by Nebuchadnezzar of Babylon was six cubits wide and sixty cubits high (Dan. 3:1). If a man lives perfectly six days he has earned his rest. So if a Christian lives perfectly all his life he has earned his Heaven. Before anybody tries to keep the Jewish sabbath on Saturday, let him remember that the legal ceremonial sabbath pictures salvation by works. Those

who never sinned would deserve Heaven, but we know, like Peter, that "neither our fathers nor we were able to bear" such a law (Acts 15:10). And the weakness of sinful flesh made the law a failure. We will never enter into a Heavenly sabbath of rest if first we must obey the commandment all our life, "Six days shalt thou labour, and do ALL thy work." For this reason New Testament Christians are commanded not to be judged by the ceremonial sabbath which was nailed to the cross of Christ with the other ceremonial law (Col. 2:14-17). Instead of the sabbath under law we now have the Lord's day, an entirely different day which we observe voluntarily and not by commandment. We have sweet rest on the first day of the week before we do any work at all, and this pictures salvation by grace. Saved without works, we then try to please God because we are already saved.

Verse 4 mentions the rest of God on the seventh day after He had finished creation (Gen. 2:2). And verse 5 mentions that some men can enter into this rest of God and others miss it. God's rest, then, when He finished making the heavens and the earth, is a type of the salvation which He offers to His creatures. Have you, dear reader, entered into the sweet rest of God?

Let us see the wealth of meaning here. When God made man in His own image, He formed him out of the dust of the earth and breathed into his nostrils the breath of life so that man became a living soul. So Adam is called, in a peculiar sense, "the son of God" (Luke 3:38). He was created perfect and holy and God saw that all He had made was good and so God rested, content and happy in His finished work.

But in the salvation of a soul God makes a new creation. The Spirit of God breathes on a soul and the soul is born again, made a new creature in Christ. He becomes a partaker of the divine nature. That is as much a miracle as when God breathed into Adam's nostrils and he became a living soul. The conversion and regeneration of a sinner, making him from a child of wrath into a child of God, is a creative act of God's grace. It is all of grace and none of works. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). God wrought the first mighty creation and then rested. Jesus, on the cross, paid the infinite, terrible price for man's redemption to make possible a new creation of sinners, and then He cried, "It is finished." Then later He ascended to Heaven and sat down at the right hand of God, having completed all the work

THE PASSWORD

One cold wintry night a poor Irish boy stood in the streets of Dublin, homeless and friendless. He had taken to bad courses, and became an associate of thieves who were leading him on the broad road to destruction (Matt. 7:13). That night they had planned a burglary and appointed him to meet them in a certain street and at a certain hour.

As the lad stood waiting, and shivering with cold, a hand was suddenly laid upon his shoulder. It was very dark. He could only see a tall form standing by him, and he trembled with fear. But a kind voice said:

"Boy, what are you doing here? Such as you have no business in the streets at so late an hour. Go home and go to bed."

"I have no home and bed to go to," was the reply.

"That is very sad, poor fellow! Would you go to a home and bed if I provided one?"

"That would I!" replied the boy.

"Well," said the stranger, "in such a street and at such a number, you will find a bed." Before he could add more the lad started off.

"Stop!" said the voice. "How are you going to get in? YOU NEED A PASSWORD! No one can get in without a PASSWORD. Can you read?"

"No, sir," replied the lad.

"Well, remember the PASSWORD IS JOHN 3:16. Don't forget! They won't let you in without John 3:16. That is something that will do you good."

Joyfully the lad rushed off, repeating the password. He soon found himself at the street number given him, and before a pair of large iron gates. His heart failed him; they looked so grand. While asking himself how he could get in, he timidly rang the bell. The night porter opened the gate and in a gruff voice asked, "Who's there?"

"Me, sir! Please, sir, I'm JOHN THREE SIXTEEN," said the lad in trembling tones.

"All right. That's the password. In with you," said the porter, and in the boy went.

He was soon in a nice warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep, he thought, "This is a lucky name. I'll stick to it!"

The next morning he was given a bowl of hot bread and milk before being sent out into the street (for his home was only for a night). He wandered on and on, fearful of meeting his old companions, thinking over his new name, when heedlessly crossing a crowded thoroughfare, he was run over.

A crowd collected, and the unconscious form was carried to the nearest hospital. He revived as they entered.

necessary to the redemption of the whole world! The Father rested after the physical creation and after the making of man in His own image. The Son, then, rests on the right hand of the Father, having finished His work of redemption making possible new creatures in Christ out of every poor sinner that trusts Him. Those of us who trust in Him, then, enter into the sweet rest of God!

The Rest That Remaineth

We are told that "There remaineth therefore a rest to the people of God." Rest! How sweet it is to the tired and weary. It is rest that Jesus promised to those that are weary and heavy laden. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" and again, "Ye shall find rest unto your souls."

I stand many times beside a coffin and speak what words of comfort I can to those left behind and urge them to be ready to meet Christian loved ones. Through these years many times I have seen a simple silver plate on the coffin with these words, "At Rest." How true that is for the Christian, the child of God! It is written, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the

(CONTINUED ON PAGE 3)

When the hospital authorities entered his name, they asked his religion. He didn't know. He replied that he was JOHN THREE SIXTEEN. This reply elicited a laugh.

After his injuries were attended to, he was placed in the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in ringing tones, and oft repeated, "John 3:16! It was to do me good, and so it has!"

These persistent cries aroused the other patients. Testaments were pulled out to see what he could mean. And here one, and there another read the precious words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." (John 3:16).

"It was to do me good, and it has!" the suffering boy cried.

Many call this verse, "The Miniature Bible." When the poor, sick folk in the hospital read the tender words, and heard the unconscious comment, "John 3:16 — it was to do me good, and it has!" — their spirits were stirred, and God, the Holy Spirit, used the text to the conversion of souls. There was "joy in the presence of the angels of God" over sinners that were saved (Luke 15:10). The Sovereign Power of God, the Holy Spirit, used this one text from the lips of a poor ignorant boy, in that hospital ward. Souls were saved.

As consciousness returned, and the poor little fellow gazed around him, how vast it looked, and how quiet it was! Where was he? Presently a voice from the next bed said: "JOHN THREE SIXTEEN, how are you today?"

"How do you know my new name?" the boy asked.

"Know it! You've never ceased with your 'John Thr-ree Sixteen,' and I for one say, 'Blessed John Thr-ree Sixteen!'"

To be called "Blessed!" sounded strange to the little lad's ears. He for whom no one cared.

"And don't you know it is from the Bible?" the saved patient said.

"The Bible! What's that?" the lad replied. The poor little waif had never heard of that God-blessed Book — the Bible.

"Read it to me," he said: and as the words fell on his ear, he muttered, "That's beautiful! It's all about love, and NOT A HOME FOR A NIGHT, BUT A HOME FOR ALWAYS!"

He soon learned the text, saying, "I've not only got a new name, but something to it!" This was indeed a joy!

Days passed. There were changes in the ward. The little lad never felt lonely. He fed on the precious words of John 3:16. He little thought how soon he would be a means of blessing through using them to lead another precious lost soul to Christ and salvation, in that same hospital ward.

On a cot nearby lay a very sick old man. One at his bedside asked, "How is it with you today?"

"Badly, badly," groaned the old man. I am marked for death. I AM NOT FIT TO DIE. OH, WHAT SHALL I DO? God have mercy!" he cried. "I am such a sinner. What shall I do? Oh, what will become of me?"

The little fellow heard his miserable words. "Poor old man," he thought, "HE NEEDS A PASSWORD." He then called, "I know something that will do you good. It has done me good."

"Tell me quickly," cried the man. "Oh, if I could only find something to do me good!"

"Here it is. Now listen," said the boy. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

Through these words the man found peace in his dying hour, and entered everlasting life. Another soul was brought to Christ in that hospital ward by means of JOHN THREE SIXTEEN.

Dear Reader: You receive GOD'S PASSWORD for salvation by accepting Jesus Christ as your Saviour from a lost to a saved eternity. Will you not with genuine faith in His shed blood and death on Calvary for your sins, accept

Christ by inserting your name as suggested below?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

place of words "the world")

that He gave His only begotten

Son, that whosoever

(Insert your name

in place of word "whosoever")

believeth in Him should not perish, but have everlasting life" (John 3:16).

BELIEVE

"The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

ALSO THAT

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

"Blessed are they that hear the Word of God, and keep it" (Luke 11:28).

—o—

8-3-37
"Inclosed please find \$1.00 for same. The Sword of the Lord has been a great blessing in my home and to me. It 'rightly divides the word of truth.' May God continue to bless it and use it to win many souls to Christ, and to strengthen the faith of the Christians."

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"There Remaineth Therefore A Rest . . ."

(CONTINUED FROM PAGE 2)

Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

That is REST! That is the blessed state of those who die in the Lord.

My mother was a country woman, part of the generation that knew what toil was such as very few modern women know. She did the family washing most of her life on a rub-board. Her water was carried from the well or spring. She did the sewing for the family, with the foot treadle sewing machine, making her own clothes, the children's clothes, even her hus-

band's shirts. She prepared her own lard, made her own soap, dried and preserved her own fruit. I can only remember a few weeks that she ever lived in a home with running water or had an electric light. I can remember how proudly my father made for her the washing machine that she was to work arduously by hand. She had her five babies and how she loved us! But some way life was too hard and God saw fit to call her home. She lay down her tired head and joyfully had us promise to meet her in Heaven, then went to be with Jesus. My heart exults as

I think of my mother in the Father's house of many mansions. She rests from her labours and her works do follow her! She prayed that her son would be a preacher, yea, I verily believe she had a bargain with God, and I, all unsuspecting, am an unworthy party to a holy covenant entered into by God and my mother. "Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "Mama" has entered into God's sweet rest but her works do follow her! Praise God, there remaineth a rest for the people of God!

Hearts are tired everywhere, tired of work, tired of worry, tired of fear, tired of pain, tired of pov-

erty and disappointment. It is refreshing that God calls the death of a Christian "sleep," knowing that even our poor, worn out, decaying bodies will rise from the grave at the Saviour's coming, not only refreshed but glorified, new like the body of Jesus. But while the body lays down for its sleep, the soul joyfully enters into God's rest. Joyous, conscious, alert, thrilling but peaceful rest!

The other day as I closed a funeral service someone sang:

"Sleep on, beloved, sleep on
and take thy rest:
We loved thee well, but Jesus
loved thee best.
Sleep on, beloved, sleep on and
take thy rest:
Good-night, good-night, good-
night."

Yes, those who sleep in Jesus do take their rest. Happy, conscious, entering into the joy of the Lord, they rest from their labours while their works follow on.

Dr. George Truett tells how he visited a poor widow in Dallas years ago. As I recall, the conversation turned to Heaven. The widow's face was sad and her fingers were pin-pricked. She was a seamstress, thus earning a pitiful living for herself and her fatherless children. The talk turned to Heaven and Dr. Truett said, "My sister, what does Heaven mean to you?" The tears started to her eyes and she laid down her worn fingers in her lap and said, "Pastor, Heaven means rest! I won't have to work as I do now, in Heaven."

"There remaineth therefore a rest to the people of God!"

Paul, the aged apostle, toiled on long after he would rather have gone to Heaven. He had written, "To die is gain" (Phil. 1:21) and yet for others' sake he must go on with his ministry. He was in a strait betwixt two things, whether to depart and be with Christ which was far better, he said, or to remain for the benefit of others (Phil. 1:23, 24). But still he toiled on. There were scars on his body from the stoning at Lystra. There must have been the long seamy marks of a raking lion's claws where he fought the lions at Ephesus. Perhaps his joints were stiffened and pained by the twinges he may have gotten from his shipwrecks and exposure. Surely his aged eyes were nearly blind, had been for many years. Finally God whispered to him so Paul could triumphantly write, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8). And through it all, there is no sadness in Paul's good-bye but rather grand relief, the sweetest anticipation! Paul looked forward to the encircling arms of Christ, the happy words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the lord" and then rest, sweet REST. No wonder that Paul could say, "If in this life only we have hope in Christ, we are of all men most miserable." Paul looked forward to the rest that remains to the people of God.

How sweet the toil if there is rest to follow. How can I ever forget some of the scenes that impress themselves on youth's memory. The tired, sweat-whitened teams came in from the field in utter weariness but who does not remember that joyful rolling in the dirt, their deep, long, satisfying drinks at the trough and then the eager scramble for their feed, and how good it was to be home at night in the plain little house, with such simple comforts and rest, simply rest. I can remember full well how after riding after cattle or horses eight, ten or twelve hours in west Texas, I would urge my weary beast along until we headed toward home. Then his ears would pick up, his fox-trot would quicken and the nearer home we came the more eager was his pace! Rest! How sweet it is and thank God the toils of the ministry, (and they are not easy, God knows!), will be laid aside for "there re-

Christmas Books

In this issue you will find advertised some most attractive and useful books for Sunday School teachers, preachers and Christian workers. Notice the commendation of the very, very finest commentary, *Jamieson, Fausset and Brown*. This book is one of the very finest and is a remarkable bargain at this price. A great reference book on the entire Bible.

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maineth a rest for the people of God."

Many saints of God as they draw near the border line seem to quicken their pace. Their tired faces become glad and a happy anticipation becomes theirs as they draw near the rest that remains for the people of God! More than once they have told me, "I am just waiting for my summons, I am ready to go," or "I'll be so glad when Jesus comes and I can see my loved ones again."

Here at the tabernacle we sing a little chorus,

"I'll be so glad when day is done,
I'll be so glad when victory's won
There'll be no sorrow
In God's tomorrow
I'll be so glad when Jesus comes."

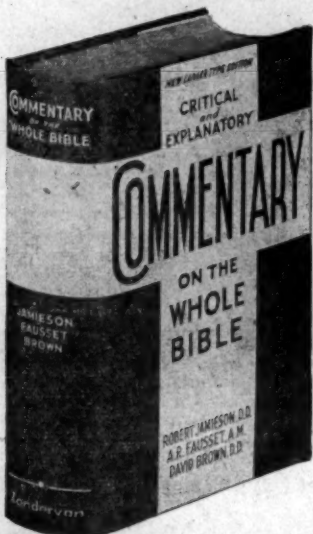
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"There Remaineth Therefore A Rest . . ."

(CONTINUED FROM PAGE 3)

I keep thinking of the gladness in my mother's face before she went to be with God. How happy she was! She asked my cousin, "Georgia, will you play and sing for me?" And Cousin Georgia answered, "What shall I sing, Aunt Sadie?" And she answered back, "sing

'How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!

What more can He say than to you He hath said,
To you, who for refuge to Jesus have fled?
To you, who for refuge to Jesus have fled?"

Cousin Georgia played, and brokenly, tried to sing it. And on that firm foundation my mother gladly and happily approached her "promised land." She said, "I can see Jesus and my baby now" and fell asleep. Yes, there remains a rest to the people of God. Let us rejoice with unspeakable joy that God has prepared for us a rest, a mansion in the Father's house, a laying down of toil and sorrow, a last good bye forever to sin and death and the curse of our mortality!

Resting Our Way to Heaven

Verse 10 of this fourth chapter of Hebrews tells us, however, that we can enter into this blessed rest of God here and now. God has a rest that remains for us, waits for us, but, blessed thought it is, we can partly enter into that rest now. Oh, the rest of heart that a Christian can have in this world. This verse mentioned says,

"For he that is entered into his rest, he also hath ceased from his own works, as God

did from his."

The Christian "is entered into his rest." The child of God can rest now, spiritually, just like God rested from His labor on the seventh day when He had finished the creation. I have not finished my work but salvation is finished for me, and I can enter into that sweet rest.

It is this rest that the Saviour promises in Matthew 11:28-30.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

"I will give you rest," "Ye shall find rest unto your souls!" Soul-rest, this sweet heart-rest can be yours today, troubled, weary, sick sinner. And dear Christian, if you have not completely entered this rest which is promised while yet on earth, I want to help you here to "let go and let God."

How shall I enter into this rest? The way is plain. If I am to rest like God did after creation, if I am to enter now a sweet sabbath of heart, then I must cease from my own works and depend upon the finished work of Christ. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Jesus finished His work and then we are told,

"But this man, after he had offered one sacrifice for sins forever sat down on the right hand of God.

"From henceforth expecting till his enemies be made his footstool.

"For by one offering he hath perfected for ever them that are sanctified."

Jesus sat down at the right hand of God. By one sacrifice He has finished His work. Now He confidently rests in the assurance that the Father is satisfied with the work which He has done. He rests in sweet assurance, confidently expecting the kingdom which His Father will give Him on this earth at the complete triumph over Satan which is His due. And when He finished His own work, thank God, He finished ours! Jesus has in charge my salvation. The Father committed it to Him and I commit it to Him. If Jesus has sat down then I may safely sit down and rest. Yea, I have sat down, and I am now resting my way to Heaven. I am going to Heaven sitting down!

Let others, if they will, make their boast, "I am determined to go through with Jesus." I am not getting to Heaven by determination nor by the works I do or plan to do. I am going to Heaven because I have "ceased from my own works" as God did from His. About my salvation I have simply taken hands off. I have no more to do with it. Jesus did it and sat down, and I, too, have sat down, and in my heart I have entered into rest.

Others talk about expecting to get there if they hold out faithful, but I am depending on no such

frail and slender hope. Rather

"My hope is built on nothing less

Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,

But wholly lean on Jesus' name.

"On Christ, the solid Rock, I stand;

All other ground is sinking sand,

All other ground is sinking sand."

"His Oath, His covenant, His blood,

Support me in the whelming flood;

When all around my soul gives way,

He then is all my hope and stay."

So then when others talk about doing, I can say that mine is done. In the words of Jesus, "It is finished." In the words of the great old gospel song,

"It is done, I believe on the Son

I'm saved by the blood of the crucified One."

Oh, dear reader, if you have not entered into sweet rest about your soul's salvation, there is only one way. You will never have peace in your good works.

You will never have peace in resolutions, reformation, or in anything that you have done or can do. The only way to enter into rest is to cease from your own works. That means, do not depend upon them. A Christian should want to work out his salvation to others, to let his light shine so that others may glorify his Father which is in Heaven, but as far as your soul's salvation is concerned, you should sit down, once for all, on the finished work of Christ and there rest. "For he that hath entered into rest hath ceased from his own works as God did from his." Rest, sweet rest is found in Jesus alone. His work satisfies the Father as the basis for our salvation and it ought to satisfy us. If Jesus Himself could say on the cross, "It is finished," and then sit down at the right hand of the Father when He ascended on high, you and I, too, may safely sit down, and so ceasing from our own works with no dependence in the world upon them, enter into the rest of God.

"Let Us Hasten Therefore To Enter Into That Rest" (vs. 11)

Since there is such sweet rest for those who simply sit down on the finished work of Christ, then dear reader, I beg you to enter into that rest at once. Verse 11 says:

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Here the King James translation needs a slight change. Instead of "Let us labour," a much clearer translation is "Let us hasten therefore to enter into that rest." The word is often translated hasten and the meaning is clear. We are not to labor for rest, but to hasten into the rest which is free.

The Jews in the wilderness missed their opportunity, and because of unbelief they did not enter into the rest of the promised land. When they saw the wrath of God at Kadesh-Barnea, then belatedly they said, "We will go," but it was too late. They were condemned to wander in the wilderness until their carcasses would fall, and only their children could enter into the sweet rest which could have been theirs. Many a man intends to be saved, but he intends to be saved tomorrow, and tomorrow never comes. He intends to be saved sometime, but his heart gets no tenderer with waiting, his mind gets no clearer, his will grows no firmer. The contrary is true. His heart and mind and will harden against God and so he is never saved. Therefore the Scripture here says, "Let us hasten therefore to enter into that rest." Today, look to Jesus, trust in Him and be saved at once. Let Heaven come into your heart.

How clearly God sees the innermost recesses of your soul. Sins are not hidden from His sight. The Word of God is sharper than any

two-edged sword and "is a discernor of the thoughts and intents of the heart." God knows all about you. Excuses will not do. Nothing is hidden from Him. Only the wickedness of an unregenerate, Christ-rejecting, sin-enslaved heart would cause one to postpone salvation. He knows. Verse 13 says,

"Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."

Make haste, dear brother, turn from your sins to trust in Jesus. Cease from your own works and so enter into sweet rest.

Hold Fast Your Profession, Brother

One's courage must often fail if he rests in his own work. How often every Christian must fail, condemned for his weakness. Surely any Christian with clear spiritual insight must see that he has nothing to boast of, nothing to depend on in his own life and works. But since it is all in Jesus Christ, in His work, His sacrifice, His unfailing love, His unquestioned righteousness, then safely we may rest. Then verse 14 says:

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

Here is my boast and I will maintain it. My sins are forgiven. I have entered into rest by ceasing from my own works. I will hold fast my profession. I have a great high priest who has entered into the Heavens. He sits at the right hand of God. "He ever liveth to make intercession for us according to the will of God." "If any man sin we have an advocate with the Father, Jesus Christ the righteous." "He is our peace who hath broken down the middle wall of partition between us, having abolished in his flesh the enmity." Through Christ, I am reconciled to God and have entered into peace. Therein I rejoice, yea and will rejoice, and to every reader, I urge, hold fast your profession. Let your dependence be on Christ alone and in His finished work.

Our infirmities, our weaknesses, our sins are many. The consciousness of our guilt must grieve our hearts. But for the amazing, grace of God manifested in Jesus Christ, there would be for us only utter despair. But thank God, He knows. Verses 15 and 16 say:

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Jesus Himself was tempted, and He understands. He feels and is touched by feeling the weight of our infirmities since He was tempted in all points like as we are, and yet without sin. No one else ever loved sinners like Jesus, and no one else ever understood them so well. The compassionate heart of the Saviour knows all our sins. He knew the broken heart of David and inspired him to write the Fifty-first Psalm. He knew when Peter turned away and wept bitterly after denying his Lord. He knew the weakness of Samson on the lap of Delilah and yet again heard his prayer. He can be touched, thank God, with the feeling of our infirmities. In this sweet thought there is infinite peace and rest, and in this a Christian can find boldness — boldness to pray, boldness to rest unafraid on the promises of God. Whoever needs such a Saviour, let us come boldly. Whoever has such a Saviour and needs anything else, let us come boldly. At His throne of grace we may obtain mercy for every sin and grace to help in every time of need.

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